

*de Senales*

# FEDERATION

## NEWS SHEET

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*Welcome to 13 Rue Calvin ! Marie-Jeanne de Haller greets a group of theological students*

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva  
(Switzerland)

## STAFF NEWS

All but one of the secretaries of the Federation were privileged to spend five days in a retreat and planning session at Presinge near Geneva, September 20-25. The only absent staff member was *Winburn Thomas* who, accompanied by his family, has been visiting the S.C.M.s of India and Pakistan during the last few weeks. He will spend the month of December in the Philippine Islands, concluding his period of service to the Federation at the end of the year.



*Winburn and Fujiko Thomas and their two sons*

We take this opportunity to express to him the immense gratitude of all those who have benefited through his work, of all the Movements he has visited, and particularly of his colleagues, who wish him God's blessing in the new responsibilities he will carry in another area of Christian work.

*Kyaw Than* has taken part in a course for church workers at the Ecumenical Institute of the World Council of Churches at Bossey. He is now in England, and in November will go to the Netherlands to visit the Dutch S.C.M. and the PerKI (Indonesian Christian Youth Association in the Netherlands). Before returning to Burma and his work as a Federation secretary in Southeast Asia at the beginning of 1951, he will pay a brief visit to the Italian S.C.M.

*Marie-Jeanne de Haller* left Geneva the middle of October for a long tour of the United States. She missed by several hours being put in Ellis Island as a result of the new visa regulations introduced by the American government. After a few days in New York she started her travels south where she will visit universities in Texas, Oklahoma, Arkansas, Missouri, Kansas and Ohio. She will conclude her visit by attending the National Assembly of the Student Christian Association Movement at Miami University, Oxford, Ohio, December 27 - January 2.

*K. H. Ting* worked in the office during September and October, and left November 1 for two weeks in England. Upon his return to Geneva he will be working on preparations for the consultation on "The Witness of the S.C.M." to be held in April, and on the program of the World Christian Youth Commission.

*Bill Nicholls* is now finishing the preparation of the new edition of the Federation book of services, *Venite Adoremus I*, and is making plans for the Ecumenical Consultation which will be held at Bièvres, France, in January. His wife, Hilary, has kindly agreed to work on the preparation of the new edition of *Cantate Domino*, the Federation hymn book, which should be ready for the summer meetings in 1951.

*Keith Bridston* spent several days in Berlin at the student pastors' conference of the German Studentengemeinde. He is now preparing a Grey Book on *The S.C.M. in the World Struggle* to be published early in 1951.

*Philippe Maury* spent September and October in the office, and attended the last session of the World Student Relief Committee at which it was officially dissolved, and the meeting of the staff group of the World Christian Youth Commission. He will go to Paris the middle of November for a week of meetings with U.N.E.S.C.O., and will return to Geneva for the meetings of International Student Service and the constitutive session of World University Service.



# A DAY AT 13 RUE CALVIN

Although there is a widespread belief that the Federation is something which exists at this remote corner of the world, 13 rue Calvin, Geneva, Switzerland, the Federation staff is convinced that the reality of the Federation lies in what happens in the local branches of the Student Christian Movements around the world and even more in the personal lives of their members.

However there is a house at 13 rue Calvin. Rather, there are two houses, for it must now be revealed to *News Sheet* readers that the Federation offices are only partly at 13 rue Calvin — there also two rooms across the street at number 14. We thought you might be interested in what goes on in this charming old eighteenth century house next door to the place where Calvin lived and died four hundred years ago. The best method seemed to be to describe one day at Federation headquarters, an imaginary day true enough, but still typical. If this helps you to understand better what the Federation does, or even should do, our purpose will have been achieved.

The scene is 13 rue Calvin, Geneva, one morning in October, 1950. Four rooms in an old-fashioned but comfortable building, with an annex across the street in an equally old-fashioned but slightly less comfortable house. Present are several charming young ladies busy with typewriters, telephones and note books, and a few young gentlemen reading books, taking notes and dictating correspondence. There are approximately ten people, all very different but obviously on very friendly terms.

8.30. In the main office Erica Dufour, Federation *chef du bureau*, is opening and sorting the mail. There are twenty-seven letters this morning, two dozen newspapers and magazines, the usual pile of documents from U.N.E.S.C.O., and some books to be reviewed in *The Student World*.

9.00. Silence reigns in the offices of the secretaries as they read their mail and prepare their work for the day. Philippe Maury, Federation General Secretary, is studying a letter from the River Plate Student Christian Movement (the name of the joint S.C.M.s of Argentina and Uruguay). Daniel Lurá, who has been for many years Executive Secretary of this Movement, writes of his resignation and the appointment of his successor, Jorge Nazzari. A letter from Margaret Prang, Associate General Secretary of the Canadian S.C.M., tells of the interest of several Canadian Mission Boards in the work of the Federation in Latin America. They wish to give their financial support to the Latin American Leaders' Training Course which is planned for the beginning of 1952. This is indeed good news. More mail from Latin America — Rev. Miguel Limardo of Puerto Rico, in answer to a letter sent from Geneva some days ago, informs the W.S.C.F. that the Federation of Christian

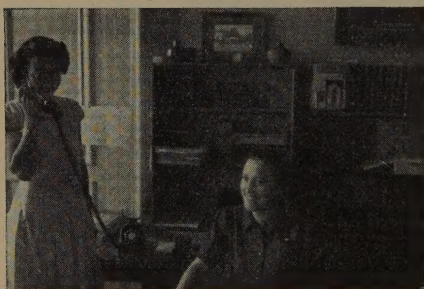


*Philippe Maury*

Students of Puerto Rico would very much like to submit to the next session of the General Committee a request to become a Corresponding Movement of the Federation.

In the same mail there is a good letter from Marie-Jeanne de Haller, the Assistant General Secretary. She tells about her trip across the Atlantic, her arrival in New York and the many contacts she has made there. She has visited New Haven and discussed with the director of the Hazen Foundation plans of the Federation University Commission in Southeast Asia, which the Foundation wishes to support. She has spent many hours with John Deschner, the Executive Secretary of the United Student Christian Council in the United States, discussing administrative problems and plans for her travels to American universities in the coming months.

10.00. In one of the rooms across the street at number 14 Bill Nicholls, the Federation staff specialist on ecumenical questions, has a visitor — a



*Antoinette Rufenacht and Erica Dufour*

Roman Catholic priest who has come to talk with Federation representatives about the relations between Roman Catholics and the ecumenical movement. He explains how the Federation could be of special help to those Roman Catholics who are anxious to preserve and strengthen interconfessional contacts in spite of the reluctance of the Roman hierarchy. The non-ecclesiastical character of the Federation and its student liberty make it a valuable instrument for such unofficial relations.

10.30. Philippe Maury receives a visit from a representative of U.N.E.S.C.O. who has come to discuss the agenda of the meeting of delegates of international youth and student organizations soon to be held in Paris under the auspices of U.N.E.S.C.O. Philippe explains that the Federation would like very much to consider at this meeting the possibility of U.N.E.S.C.O. organizing a conference to discuss the function of the university, similar to the one held at Luxembourg before the war by the Institute for Intellectual Cooperation.

In the next room Keith Bridston is talking with two Estonian students, now D.P.s in Germany, who have been attending a course at the Ecumenical Institute of the World Council of Churches at Bossey. Keith, who knows German, listens as they describe the activities of the Baltic Student Christian Union among D.P.s in Germany, and their own difficulties and needs.

11.00. K. H. Ting comes to Philippe's office to discuss a document he has just finished drafting on "Ecumenism and Missions" to be used as basic material for the Consultation on missionary questions planned for April. He has tried to describe how the Federation should rediscover the real significance and importance of the missionary enterprise by first understanding better the foundations of evangelism and the new phenomenon of the modern era of church history — the ecumenical movement. Philippe makes some





*The cogs in the wheel*

*Federation office staff: Antoinette Rufenacht, Audrey Abrecht, Marianne Aeschlimann, Janine Barge, Flossette Du Pasquier, (in front) Helen Logan, Rosette Sussmann.*

criticism of certain theological points in the document, and they agree that two radically different positions should be included for later discussion.

During the latter part of this discussion Hilary, the wife of Bill Nicholls, has entered Philippe's office, carrying a big bundle of documents. She has come with some translation problems in the new edition of *Cantate Domino*, the Federation hymn-book, on which she is working. The telephone rings. Robert Mackie, the Federation Chairman, who is working as Associate General Secretary of the World Council of Churches only a few hundred yards away at 17 route de Malagnou, asks whether some member of the staff could come to the World Council offices at 4.30 to represent the Federation at a meeting of the Scholarship Committee. Keith, who will be at the World Council to attend the weekly session of the Editorial Committee of the Ecumenical Press Service, will stay on for this other meeting.

12.00. Time for lunch. Before leaving Erica puts the second mail on everyone's desk. Koos Dirkse, General Secretary of the Dutch S.C.M., writes giving Kyaw Than the schedule for his coming visit to the Netherlands. He will visit six universities and give an enormous number of speeches. A letter from Frank Engels in Australia asks for information about recent developments in World Student Relief.

12.15. K. H. Ting leaves the office in a great hurry to catch a train which will take him to the Ecumenical Institute just ten miles from Geneva. He will have lunch with Professor Kraemer, Chairman of the Institute, who is also Vice-Chairman of the International Missionary Council and an expert on all missionary questions.

2.30. Everyone has been back in the office for some time. Bill and Philippe are dictating to Marianne and Helen. Bill is writing a long letter to

Oliver Tomkins, Secretary of the Faith and Order Commission of the World Council of Churches and an old friend of the Federation, asking for his comments on some decisions taken by the Federation this summer with regard to communion services at its conferences in 1951. Steven Mackie, son of the Federation Chairman, arrives, bringing the translation he has made from French of a Meditation for the News Sheet. After his departure dictation continues.

4.15. A break for tea during which the staff gathers together for a few minutes of relaxation, and a bit of gossip on latest developments in the ecumenical family in Geneva.

4.30. Everyone back to work. Bill is talking with a very impressive delegation from Moral Rearmament, whose headquarters are about fifty miles from Geneva in a big palace-hotel at Caux. They have come to invite the Federation secretaries to attend a meeting of the M.R.A. next summer. During the discussion Bill asks a great many questions about the political philosophy of M.R.A., its theological presuppositions and evangelistic activities. He makes some very serious criticisms from both a political and religious standpoint, and makes it clear that while the Federation has no official "line" in this connection, he personally cannot agree with them.

Another visitor, Monsieur Perrin, the Federation printer, has come to discuss the problem of the rising cost of paper for Federation publications.

6.00. Just as the office closes (at least theoretically since no one leaves before 6.15 and there are always people at work around 7.15), an African student enters. He is passing through Geneva and does not want to leave without visiting Federation headquarters. Philippe and Bill talk with him for a moment about S.C.M. work in Uganda, and give him some literature which might be useful to the S.C.M. there.

As the office becomes silent Philippe signs the letters he has dictated during the day — there are seventeen of them, some very short on business matters and some longer ones on plans for the University Consultation to be held in January, on efforts to find a secretary for the Jamaican S.C.M., on relationships with various Orthodox student groups in the United States, and on the difficulties involved in the liquidation of W.S.R. and the effort to create a new organization which can take up its work. Before leaving, Bill and Keith, who has returned from the World Council, enter Philippe's office and the three discuss the problems which the day has brought.

A day in the Federation is over. No, not yet, for as Philippe leaves he meets Sigvard Wolontis, General Secretary of I.S.S., with which the Federation shares the offices at 13 and 14 rue Calvin, and they talk for a moment about the best way of helping Chinese students with the limited resources available at present.

7.20. The day is really over. Madame Deladoey, our faithful cleaning woman, is straightening up the offices. Tomorrow will be the same — more visitors, perhaps a staff meeting to discuss the program for the next Bible Study Conference, or perhaps — an exceptional day for the Federation secretaries — there will be no visitors and no meetings, but time to catch up on long-delayed correspondence, to make plans for the next issue of *The Student World*, or to prepare a financial statement. Or perhaps even to write for the *News Sheet* a description of a typical day at 13 rue Calvin.



# THE EVANGELIZATION OF THE UNIVERSITY

*Seventh General Assembly of the United Student Christian Council*

Once a year the fourteen American Student Christian Movements which are members of the United Student Christian Council come together for a week of study and common planning. "The Evangelization of the University" was the theme of this year's meeting, held at Earlham College, Richmond, Indiana, September 2-10.

An experimental study conference during the first half of the week consisted of addresses, Bible studies and commission work which sought to point out the crucial issues facing the Movements. It was so successful that the Assembly asked that it be made a regular feature of their annual meeting.

The Rev. Robert Bilheimer of the World Council of Churches opened the Assembly with an address on "The Situation in Which We Proclaim the Gospel". He spoke very sharply to the leaders about the improbability that such "important" Christian leaders would be able to talk humbly enough to each other to really face the problem of evangelization. Canon T. R. Milford of Lincoln, England, in preaching about "Who Is Jesus Christ?", explained the biblical view of the Messiah. In an address on "The Urgency of the Proclamation of the Gospel", he contrasted the internal and external sense of urgency of the Gospel, emphasizing that the cry to save our civilization is not the real urgency of evangelization. Professor John Casteel of Union Theological Seminary spoke on "The Mission of the Church" in the context of the "gathered" understanding of the Church. The Rev. Jim Puxley of the Canadian S.C.M. gave an address on "The Work of the Holy Spirit and the Task of the S.C.M." in a way which made it clear that the Holy Spirit is the real evangelist. A closing sermon by John Deschner dealt with "The Cost of Discipleship".

The main study work, however, was done in Bible study groups on six of Christ's parables of the Kingdom, and in eight study commissions on varying phases of the evangelistic task in the university. The reports of these commissions made it clear that this perspective of evangelization had become real and significant to the conference delegates.

The World Council of Churches pamphlet on "The Evangelization of Modern Man in Mass Society" had been "translated" into a study booklet on "The Evangelization of the University". This booklet has had wide use in the United States during the past year and formed the basis for the commission studies. The commission on "Evangelism in Non-Academic Life" emphasized the importance of influencing the college "climate" in preparation for evangelism — in campus politics, in living groups and orientation programs. However the most effective method of evangelism is through energetic, person-to-person contacts, and to prepare for this type of Christian witness the concerned student must "engage in a program of worship, study

and service which will deepen his faith and help him to gain insight into ways of sharing his faith with others."

In the discussion on "Evangelization in Academic Life" it was agreed that Christians should try to influence the formulation of institutional policy and objectives and to develop among students and faculty a sense of true community in the search for truth. The Christian professor should base his teaching on Christian presuppositions about God as the creator and sustainer of life and man as an instrument of God in human history. The way in which the Christian student uses his opportunity to develop his God-given intellects and abilities is his foremost witness in the university.

The report of the commission on "The Effectiveness of the S.C.M. in Penetrating the University" acknowledges the inadequacy of S.C.M. efforts to fulfil its function of providing an effective Christian witness which will lead the individual to an awareness of his destiny under God through Jesus Christ, develop a contagious Christian community and cope with social problems. It also gives practical suggestions of methods which are most effective in reaching students. Another commission on "Communication in the University Milieu" criticized the adequacy of the language, thought and conviction patterns through which the Gospel is presented in the university.

The problem for students of evangelizing the communities in which they live was seen as one of establishing rapport with people who frequently resent and are suspicious of the university. The report on "The Evangelization of the Town by the S.C.M." suggested that this can be done by student participation in community activities, accompanied by group study of different aspects of town life, and through the use of such popular media as radio, television and theatre programs to present the Gospel. It also urged active student participation in local churches as one of the best means of reaching the rest of the community.

The report on "Evangelization and Vocation" defines evangelization as the process of confronting students with the need of being called — of doing the will of God, not in the abstract, but in the very concrete fields of work and profession. The report emphasized the importance for the S.C.M. of developing programs which present the Gospel to students through their vocational interests.

The consideration of "The Mission to the Foreign Student" urged S.C.M. cooperation with the Committee on Friendly Relations among Foreign Students and included a list of suggestions for reaching this strategic group in American universities. The study of "Evangelization and the World Mission" led this commission to the conclusion that "the evangelization of the university cannot have full vitality unless it is set in a clear understanding of the mission of the Church in the world... It is of top importance that S.C.M.s, which include the educated and concerned young people, should provide a continual flow of strong and creative leadership for the world mission in all its aspects."

Reports on the work of the commissions in these various fields were valuable perhaps not so much for their content as for the problems they raised. The Assembly was determined to carry forward these studies next year, and asked that a commission prepare another booklet which would sharpen the questions. This will be done during the coming year.



While the concern of the study commissions was largely with non-Christians, the Assembly also took a number of important decisions affecting the life of U.S.C.C. Of major significance was the adoption of a "Looking Ahead Resolution" which outlines fifteen specific projects towards which it was felt U.S.C.C. should move in the years ahead. Some of these plans are to be undertaken immediately.

It was decided that beginning January 1, 1951, the U.S.C.C. should have a Study Department. The money for this development has been made available in a providential way from several sources. A department is envisaged which will not only produce study materials for all affiliated student movements, but will also bring them together in a continuing ecumenical conversation. Efforts are now being made to find the best man for Study Secretary.

Eight of the major ecumenical agencies in the United States are merging this year into a National Council of Churches. U.S.C.C. has been asked to become its Student Department. It was decided to ask this National Council for "provisional recognition" of U.S.C.C. as the ecumenical student agency, and to continue serious negotiations asking whether or not U.S.C.C. should become formally related to it. On this question there was frankly some difference of opinion in U.S.C.C. It was with special gratitude, therefore, that after thorough debate the Assembly recorded this unanimous decision.

Of interest to other Movements in the Federation is the Assembly's request that U.S.C.C. restudy its statement of aim and basis looking towards a more adequate one in line with that of the W.S.C.F. However, it was felt that the Federation statement should contain some reference to the Church, and the following action was taken: "We ask that U.S.C.C. and W.S.C.F., recognizing the lack of direct and meaningful reference to the Church in their statements of purpose, should begin a study of 'The S.C.M. and the Church' based on the Whitby document, seeking to formulate a more meaningful expression of the S.C.M. in the Church within their statement of purpose."

The Assembly also urged that member Movements strengthen their participation in the Federation through the formation of W.S.C.F. Committees. The Movements were encouraged to study again the Whitby documents, to make use of *The Student World*, the *News Sheet* and Federation speakers, and to observe locally the Universal Day of Prayer for Students.

A large quadrennial conference of American students to be prepared and held by U.S.C.C. was authorized for the Christmas holidays of 1952. The theme will probably be "The Evangelization of the University".

What were the main results of the Assembly? It held the first substantial study conference in U.S.C.C.'s history; it charted a plan of development for U.S.C.C. for the years immediately ahead, and it multiplied the possibilities for ecumenical work. It was the most significant meeting which U.S.C.C. has ever had.

# WORLD STUDENT RELIEF IN SOUTHEAST ASIA

*A period in the life of the Federation and in the history of international student relief came to an end on September 30, 1950 with the official dissolution of World Student Relief. Its program of action for 1949-50 has not yet been fully carried out due to unavoidable delays in the transmission of funds and the distribution of supplies, and the liquidating committee will wind it up in the coming months. Several meetings will soon be held in Geneva or vicinity at which final decisions will be made as to the form of future relief activities to which the Federation can give its support. International Student Service, which has administered W.S.R., plans to publish soon a report on its activities during its seven years of life. In the meantime they have produced a "Relief Report" which reviews the work done by W.S.R. in the period March 1949 to September 1950. We present here a summary of the activities in Southeast Asia.*

During the two years 1948-50 the countries of Southeast Asia alone have received aid amounting to 600,000 Swiss francs (about \$150,000). One of the major relief activities in India was the assistance given to some of the 100,000 refugee students who had fled to Calcutta because of disturbances in East Pakistan, or who were cut off from other financial support and were facing starvation. Upon receipt of a cable describing the urgency of the situation, the W.S.R. office in Geneva made emergency funds available for accommodation, subsidies and text books. A large contribution of medical supplies, drugs and equipment, and vitamin pills from Canada and Denmark have made possible assistance to student medical centres in India. W.S.R. has also helped support three student clinics and a new student tuberculosis ward at Tambaram which accommodates forty students.

A contribution from Sweden will help to establish and equip a student hostel in Karachi, Pakistan. The lack of adequate accommodation for refugees has created a health problem there which has been partly met by large shipments of medical supplies, drugs and vitamin pills. Training courses to enable refugee students receiving scholarship grants to become self-supporting were made possible by a grant for typewriters.

A student sanatorium in Burma, which had been able to serve only as a first aid post due to lack of medicine and equipment, received additional supplies, and it is hoped that it may now be able to extend its services further. Badly needed books for student centre libraries and reading rooms also formed a large part of W.S.R. aid to Burma, while one American university collected and shipped approximately \$500 worth of shoes and clothing for needy students.

In Indonesia most of the university buildings, books, laboratory equipment and instruments were destroyed during the fighting in 1948-49. The W.S.R. program of assistance included money for books and periodicals, scholarships, supplementary food, and the support of teachers, and for medicines and



medical treatment for many students and instructors suffering from malnutrition and tuberculosis. Forty study books sent from Geneva and 180 books from the W.S.R. field representative in India provided the only library available to Republican students. With only limited finances, the W.S.R. Committee in Indonesia was able to help the underground university during the fighting, and especially aided those of its students who were suffering from tuberculosis. The Netherlands Committee sent food, clothing and books to Dutch universities in Indonesia. Student cooperative shops received a mimeograph machine, typewriter, paper, ink and stencils; and mosquito netting, mattresses and pillow cases were supplied to student hostels.

Somewhat similar assistance has been given to students in Japan. CARE food packages and other supplementary food were distributed to needy and ill students, and to a student camp for flood control which was organized during 1949. In June 1949 a student clinic was established in Tokyo in cooperation with the clinic of the United Church of Christ in Japan. In the period until March 1950 it treated more than four hundred students, and as a result of its success in arresting and treating sickness and disease the Japanese Cooperating Committee is now planning to set up more clinics, in various student centres. Student self-help projects have received ten typewriters and a mimeograph machine, and five American universities have raised funds for sending CARE books, while book drives on six other campuses resulted in additional shipments.

Early in 1950 a field delegate was appointed by W.S.R. to study student needs in the Philippines. As one result books were supplied to help relieve the scarcity of reading and study material in the refugee camp at Tubabao, the University of Manila, and in colleges and private schools which have been unable to rehabilitate completely their libraries since the war. The medical school at the University of the Philippines received a gift of twenty-five medical text books, while educational texts were sent to Central Philippines College by an American seminary.

Before the outbreak of war in Korea aid had been given to the students in that country in the form of clothing, vitamin pills, medical first-aid kits, food packages, books and study materials. An American theological seminary "adopted" the Chosen and Presbyterian Theological Seminaries and the Seoul Soong Duk Hostel, sending large shipments of shoes and clothing, as well as a \$1,000 cash contribution for hostel supplies. When war broke out in Korea relief goods en route were diverted to Japan where they helped meet the needs of Japanese students. As soon as distribution channels are once again cleared, W.S.R. will have even larger responsibilities in providing relief to Korean students.

Relief shipments to Vietnam have also been suspended at the request of the students there, who have informed the W.S.R. delegate in Southeast Asia that they do not wish to receive further supplies until their own situation has become more stabilized. Laboratory and medical apparatus, medicines and vaccines, a duplicator and typewriter had been sent to the University of Vietnam, in addition to study materials for especially needy and ill students. Books, stationary and other study materials, and subscriptions to foreign journals were sent to aid students in Thailand.

# MEDITATION

*A meditation on Matthew 16 : 21-27, given by Rektor Herman Dietzfelbinger at the Theological Students' Conference, Stein, Germany.*

In this text we hear of Satan in the Church. Who is Satan here ? the unbelievers ? the hypocrites ? the sinners ? the unchurched masses ? No, none of these is Satan in the Church. There are many miseries and sicknesses that may come on the Church and many dangers and enemies which threaten her. But the Satan in the Church is Peter, the Rock of the Church, the same person as he who made the confession : "You are Christ, the Son of the living God." How does this come about ? "Lord, spare thyself, that this should not happen to you !" Where the attempt is made to avoid the Cross, there is Satan in the Church. This can be done in a very pious spirit, as here. And yet it is still the one great temptation. The most serious single danger which threatens the community of Christ is when, be it ever so well meant — yes, even when it is done in the name of God — there is an attempt to hinder the Passion of Christ.

What does Satan wish in the Church ?

\* \* \*

He wishes *a Christ without the Cross*. Jesus announces His own Passion. God has no other Christ than He who goes His way through the Passion, Death and Resurrection. Peter resists this — with the best intentions. Nevertheless this is Satan. For thereby would Christ straightway lose His existence. His existence is that He must be in the will of the Father, that He must do the will of Him who has sent Him. The Son of Man must go to Jerusalem according to the will of God. This "must" according to the will of God is the existence of Jesus Christ.

What kind of Christ is presented in our proclamation of the Word ? We are pleased to have Him as a hero, or a teacher of wisdom, or a social reformer. But the crucified Christ — no, that He should not be ! And yet it is only the suffering, dying and risen Christ who is the Saviour of the world. Directly along this way He fulfils the kingly will of God. With other men we gladly hold in memory their lives, for here lies their accomplishment. But with Jesus Christ it is just in His Passion and Death and then the Resurrection that the great hope for the world comes. For through His obedience to the Cross God has exalted Him and given Him a name which is above all other names. Do we understand why Satan will not have this Christ ?

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Likewise he wishes *a Church without the Passion*. It says in verse 26 something of the calling of Christendom in the world : it shall win the whole world. Yes, truly, this is your calling, to win the world for Christ ; you are called to a mission that goes to all the world. However, a man can thereby lose the meaning of his existence and his life. In the Sermon on the Mount (Matthew 7 : 21 ff.) the "world rulers"



come to Jesus, they who will win the world for Him : "Have we not prophesied in your name, have we not driven out devils in your name, have we not done great wonders in your name?" He, however, calls them "evil doers" ! Why doesn't He recognize them ? Because they have not accepted the sufferings — the Passion.

In many respects we live in a time when the Christian Church is well looked upon and is gladly heard on all the possible problems of the day — on questions of science and politics, on war and peace. But, where is the Cross ? Where is the Passion ? If the word of the Cross is missing in our words, then their salt is missing. The first Christian churches were built over the graves of martyrs. Later they held only their relics. And finally men were satisfied simply to consecrate them with the name of a saint. But in all this there remains a vestigial remembrance that the Passion belongs to the Church. This is her existence. Do we understand why Satan seeks in every way to dispel this remembrance ?

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In the same way he wishes *a discipleship without death*. With very serious words Jesus describes the way of one who follows Him : "If any man will come after me, let him deny himself, and take up his cross, and follow me." We must understand the Cross rightly. The Cross is the gallows. And who takes upon himself the Cross is condemned to death ; he is on the Way of Death and has lost his honour and reputation. But this, says Jesus, is the Way of Discipleship. We think of the great figures in whom the discipleship of Christ has been a reality : Paul, Francis of Assisi, Thomas a Kempis. What is the secret of all discipleship ? Death in a thousand ways and forms. To deny oneself, it says here, not to know oneself any longer. Perhaps this may mean giving up one's former picture of God, one's theology, one's comfort, or one's popularity. The discipleship of Christ may involve forgiving — the giving up of one's rights. In all this there is a dying.

Because the secret of the discipleship of Christ lies in death, Jesus cannot obtain it by force. He leaves us entirely free : "If there is anyone who will follow me..." Perhaps there will be no one. Or perhaps one or two will come along this Way. But to whomever does a great secret will be revealed. He will discover that before him lies a pair of footmarks that no Satan can erase, the footmarks of Jesus Christ himself. And discipleship is nothing other than the grace to follow in these footsteps. "Christ suffered for us and left us an example that ye should follow his steps." Amen.

### COLLECT

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified ; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace through the same thy Son Jesus Christ our Lord. Amen.

# THE YOUNG S.C.M.s IN SOUTHEAST ASIA

These young Movements of Southeast Asia are Pioneering Movements, not merely in the organizational sense, as those which are neither fully affiliated member Movements of the World's Student Christian Federation nor Corresponding Movements, but because in the pioneering or formative stage of development they are faced with the challenge really to pioneer, to walk forward in faith into an unknown territory where great possibilities await them. These Movements have no well-established traditions or patterns — they have no fixed officers or full-time workers. This is a strength as well

as a weakness. All the senior friends, leaders and members join together in this pioneering work of the Student Christian Movement.

The Movement in Burma began its connection with the W.S.C.F. in 1896 when the Student Christian Association of India, Burma and Ceylon entered the Federation family. This Movement had reached the status of a fully affiliated Movement when, in consequence of the political changes in these countries, it was reconstituted in 1949 at the General Committee as



*Afternoon boating in Burma*

two affiliated Movements, the S.C.M. of India, Pakistan and Ceylon, and the S.C.M. of Burma. But though the S.C.M. of Burma began its independent existence as an affiliated Movement, it may be said to be very much in a pioneering situation. The same is true of the Student Y.M.C.A. of the Philippine Islands, which is also an affiliated Movement. The Student Christian Movement in the Dutch East Indies, now independent Indonesia, became a Corresponding Movement in 1933 at the Tjiterup (Java) Conference. All these student groups, together with those in Malaya and Thailand, are rather young Movements and live and work today in countries which are undergoing rapid transition.

Almost all the above-mentioned countries experienced occupation during the second world war, and some of them gained their independence only a



few years ago. War devastation brought a host of problems, economic and otherwise, while the governments of these countries were still in the early stages of uniting their states. Because of economic disturbances, the analysis and causes of which he does not pretend to understand, the Asian villager is often ripe for a revolutionary gospel preached by some ideologist. While the villager is puzzled about the conditions which affect him, the young people are also full of doubts and questions about the old, accepted traditions. The revolt against existing institutions, hoary with age, and the recently acquired education with its emphasis on science have a great appeal for youthful minds. So while the words "transition" or "change" are prominent among those which describe most accurately the Southeast Asia drama, economic, psychological and spiritual factors are woven together to form a background for these conditions. As the two characters, Poverty and Doubt, were playing their parts on the stage,



*Morning rice in Burma*

Communism and Rationalism knocked at the doors of these states with promises of social betterment and, especially for students and youth, with visions of power born of modern scientific knowledge.

While politically Southeast Asia can be called an area of young republics, from the Christian point of view it can also be called an area of young churches. Christians are tiny minorities set in the midst of multitudes who are followers of the predominant religious systems, which are often mingled with the national cultural life of the countries. It is also important to remember that the period of contact with the West has made only slight dents in the old, established patterns in Southeast Asia, and it is not uncommon for these religious systems to try to re-establish their traditional authority. But many national leaders have said a prompt "no" to these attempts. Moreover, the churches in these countries have grown up among people who have no strong background of religious traditions, and it has been said that "neither among missionaries nor among indigenous thinkers in Christian churches is being produced the Christian scholarship or the kind of Christian apologetic which we need, if we are going effectively to challenge and evangelize these deep-rooted religious systems." Christianity has hardly become as indigenous as did Buddhism or Islam. It is a forced growth which is essentially after the western pattern. But in the same breath one must say that a Christian faith which transcends race, nation and geography is also an urgent necessity among these Christian groups. The great tasks of communicating the Gospel in such transitional conditions and of relating the Christian faith to education, politics and society are challenging the small groups of Christian students in the universities of Southeast Asia.

In Burma the Student Christian Movement draws its members from the faculties of medicine, education, engineering, arts and science, etc. Most of the faculties, except for two in Mandalay in central Burma, are located not far from each other in Rangoon. In Indonesia some faculties are concentrated in Djakarta, while some are scattered in various parts of the island of Java. The faculty of economics is all by itself on the island of Celebes in East Indonesia. These universities are undergoing crucial changes. In Burma, the administration of the university has been more centralized, and the former constituent colleges have become faculties of the University of Rangoon. Higher education in Indonesia was formerly divided between the "Republican University" and the "Emergency University", which has now become the University of Indonesia, while the former carries on as Gardja Madha University at Djocjakarta. In Malaya the faculties at Raffles College and the King Edward VII College of Medicine are being shifted to Johore to form a compact university campus.

Amid these changes the small groups of Christian students are maintaining their Christian witness in extraordinary times, working in different national situations ranging from serving as relief volunteers to taking up arms in a resistance movement. Students from institutions of higher learning are constantly being called to serve their governments in administration and to service in the Church. In some places students attend university lectures in the mornings, work in the afternoons to earn their way, and join the Bible study circles or discussion groups of their Student Christian Movements during some of their free hours each week.

At one time the S.C.M. in Indonesia was split in two, one section claiming to be nationalist and more indigenous than the other, but they have recently come together to form one united Movement. It is a wonderful evidence of the working of the Spirit that all these young Movements are coming through this period of trial strengthened and inspired; they are constantly gathering together around the Word, joining in worship and frankly exchanging views. They are now lifting up their eyes towards a challenging future. On the one hand they are facing the task of witnessing within the Church in their own lands and the necessity of interpreting and re-stating their Christian convictions in their student and local environments. On the other they face at times within their own Movements the dangers of racial, political or even theological "rigidity". Their own weakness and the magnitude of the challenge which they face seem poles apart. Under these conditions many student workers would have doubted or despaired, without the constant reassurance of the Word: "My grace is sufficient for thee — for my strength is made perfect in weakness..."

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# A VISIT TO BERLIN:

OCTOBER 1950

By KEITH BRIDSTON

It was a great contrast to drive through the streets of Berlin from Tempelhof airport to the Kirchliche Hochschule after an absence of a year and a half. In March 1949 the Russian blockade was on and even coal had to be transported by the great planes which arrived from the West at the miraculous rate of one every three minutes. Houses were cold. Lights went off at eleven o'clock each evening, and the streets were totally dark. Shop windows were barrenly empty and rubble still blocked some of the streets. Now, most of the rubble is piled in neat blocks, new buildings are going up, the shop fronts gleam with neon lights, and their windows are full of everything from sausages to new radios and the latest model automobiles.

But it is still an unreal world. At the corner where the British, American and Russian sectors meet, a great loudspeaker was asking support for the National Front — "for peace against the war-mongers" — in the coming East Zone elections on October 15. Across the street a great poster said, "Go home, Amis (Americans)." One might think of this as a kind of proscenium to the Iron Curtain. Beyond this is the "other" world. As one looks into it, or down upon it from the air, it is hard to imagine that mere human political devices can draw such harsh barriers. But they are far from unreal to those who have to pass through the ruthless inspection at the zonal borders, in which every piece of paper in their possession is carefully examined, before they can come into Berlin.

I was there to attend the meeting of the student pastors of the Evangelische Studentengemeinde (the German affiliate to the World's Student Christian Federation) from the East and West Zone universities. They were coming together to plan their work for the new year and to strengthen their fellowship which is so severely strained by their isolation from one another. During the time of the blockade there was a fear that this separation would lead to misunderstanding and mutual suspicion between the East and West Zone Gemeinden. Fortunately this has not proved to be the case, and the meeting in the Kirchliche Hochschule, in spite of the grave difficulties of having a conference in Berlin, is a symbol of the determination of the East and West Zone Studentengemeinden to stay together.

Nevertheless, it was clear in the reports of the various Gemeinden and in the discussions which followed, that there are many strains on this unity. In the West the problems are those of students squandering money on bicycles or radios, of the rivalry of the student "corporations" (clubs or fraternities), the pros and cons of the developing liturgical enthusiasm of the Gemeinden, and the general uncertainty and rootlessness of the present student generation in the face of the perplexing political situation in which Europe as a whole, and Germany in particular, now finds itself. A word constantly recurring was "Ratlosigkeit" — perplexity — and this probably epitomizes today's student world of Western Germany.

In the East, on the other hand, while the atmosphere is also that of "Unsicherheit" — uncertainty — there is an element of certainty as well: the certainty of continuing inadequacies of food and clothes, of constant political pressure and

intimidation, and of a future of ever-increasing hostility against the Christian community. There are indications, for instance, that there may be a concerted attempt to set up a counter-church, which would be sympathetic and cooperative with the forces of "peace" and "progress". One need not look hard to find impressive signs of spiritual deepening and courageous tenacity in the face of these formidable difficulties; and yet, one also has the feeling that even the short year and a half has taken its toll. The Studentengemeinde, like the church generally, is finding it increasingly difficult to come to a common mind as to its future policy and attitude to the present situation. The powers of discrimination of the students are being dulled by their isolation and a constant propaganda bombardment. Most distressing of all is a growing discouragement from the long, and so often apparently fruitless, struggle against these troubles, of which one can see no reasonable end.

It is no simple thing for student pastors from these two different "worlds" to find a meeting place, not only geographically but spiritually. Their problems are so other and their experiences over the past five years so different that, even with the best good-will, common ground for discussion is not easily found. It is apparent, therefore, that as time goes by their determination to maintain the spiritual unity of the Studentengemeinde will become more and more dependent on a pure act of faith, rather than on meetings such as these.

Under the chairmanship of Pastor Greifenstein of Erlangen, with Horst Bannach, Studentengemeinde General Secretary, as Secretary, the conference had, as its main subject of discussion, mission and evangelism. Introduced by Professor Freytag of Hamburg speaking on "What is missionary proclamation?" and Professor Vogel of Berlin on "Mythos and Mission", discussions ranged from re-armament to the most controversial theological issue in Germany at the present time, Bultman's view of "Entmythologisierung" — de-mythologizing — of the New Testament.

A common mind on the basic Christian evangelistic task was evident, but it was also clear that the task has a very different character depending on what part of Germany you come from. In the East, the very restrictions and limitations of the situation make that task relatively simple and straight-forward. But, in the West, a perhaps even greater problem exists in presenting the Gospel in such a way that it will not only be a security and refuge, but a power of renewal which will send men out into the world to build up the waste places, both in personal lives and political institutions.

Certainly there is no more clear example in the world today of the inevitable involvement of the Christian community with the perplexities and frustrations of the secular world, than the life of the Studentengemeinde since the end of the war in both East and West Germany.

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# FEDERATION AROUND THE WORLD

## South Africa

*Of Professor H. P. Cruse, member of the Advisory Committee of the South African Student Christian Movement, who died recently, Dr. Mackie, Chairman of the Federation, writes :*

"The death of Professor H. P. Cruse of Stellenbosch leaves a sad gap in the ranks of the Friends of the Federation. I had met him at the W.S.C.F. General Committee in 1935 at Chamcoria, Bulgaria, and again at the International Missionary Council meeting in Madras in 1938. In 1948 he again represented the South African Movement at the Executive Committee at Cumberland Lodge, Windsor. But it was on my visit to Stellenbosch in 1946 that I came to appreciate to the full his leadership in the Christian life of South Africa. As mayor of the beautiful university town he invited me to join in a Christmas picnic with the employees of the corporation. I shall not readily forget how in the difficult racial situation of South Africa Bantu and Coloured workers sat in the woods while European foremen cooked an excellent meal over the open fire. It was easy to see that Henry Cruse was a man greatly beloved and respected."

*Professor B. B. Keet has also written :*

"We can only thank God that in the history of our Movement He gave us Henry Cruse. In his position as a professor at the University of Stellenbosch, where he contributed for nearly thirty years to the training of teachers, his influence, both spiritually and scientifically, has been incalculable. He did his work without putting himself forward, happy in the conviction that the greatest thing a disciple of Jesus Christ can do is to serve, and to serve especially those who in this life are not well off. And he will still especially speak to us long after his departure in his greatness of heart, full of compassion for all men, without distinction of language, race or colour. In this he has tried in his own imperfect way to follow the example of his Lord and

Master, and he is for us who remain an example and inspiration to which we would wish to remain faithful."

\* \* \*

The General Council of the South African S.C.A. met in July with representatives from the four provinces, the universities, training colleges and theological institutions, and the Bantu and Coloured Departments. The most pressing and absorbing problem was that of finding a framework within which an interdenominational and inter-racial organization can function in a land where national differences are so acutely felt. The draft revised constitution which was formulated will be sent to all committees and branches of the S.C.A. for their consideration prior to the General Conference and business meeting to be held next July.

The Council also considered the report of its activities in 1949 and passed resolutions regarding future work. Part of each evening was given to addresses on subjects of general interest — missions and the future of the S.C.A., the power of God in our atomic age, and S.C.A. work, including the prospects of its development in Rhodesia. The main trends of thought at the meetings were concern for more extended missionary activity, a realization of the urgency of putting the Bantu and Coloured Departments on a sound working basis, and the desire to keep a harmonious relationship between the S.C.A. and the Dutch Reformed Church.

## United States

The 1950 Ashram of the Lutheran Student Association of America was held at Blue Ridge, North Carolina, August 26 - September 1. The L.S.A.A. Council, governing body of the Association, meeting before the Ashram passed the following resolution :

"The L.S.A.A. reaffirms its faith in the purposes of the World's Student Christian Federation and its responsibility to fulfil its commitments to W.S.C.F., acknowledging that all who

accept Jesus Christ as Lord and Saviour are our brothers in Christ, regardless of racial, social, political, geographical, or denominational barriers. Although we cannot always engage in inter-communion or inter-worship services with all who profess to be Christians, we will, with Christian love, work side by side with them in fields of Christian evangelization, benevolence, and study."

The Council encouraged each local L.S.A. to appoint a W.S.C.F. chairman or committee to promote interest in the Federation and to carry the responsibility for the evangelization of foreign students. Every local L.S.A. and individual L.S.A.er. was urged to become a Friend of the Federation by subscribing to *The Student World* and the *Federation News Sheet*. The Council also voted to continue its generous support of the Federation program, especially in Germany and the Far East, and for this purpose made the largest grant of any of the American

Student Movements which are affiliated with the Federation.

\* \* \*

*The following is an extract from a letter of Hiel Bollinger, Executive Secretary of the Department of Student Work of the Methodist Church in the U. S. A., to Philippe Maury :*

"You will be interested to know that the Methodist Student Movement seriously discussed having an emblem. As you know, on this side so many of the students like to wear some sort of a distinctive pin. We had had drawings made up of all kinds of emblems and possibilities for the Methodist Student Movement. Dick Cain, who had attended the Federation Summer Conference and Political Consultation, made an eloquent plea for not having any emblem for the Methodist Student Movement whatever, except the World's Student Christian Federation cross. When he had finished his speech, there were one or two more speeches and then they took a vote. The vote was unanimous in favor of having the World's Student Christian Federation's pin as the emblem of the Methodist Student Movement. I was greatly thrilled at this, because it means that the students of the Methodist Student Movement are more clearly understanding the meaning of the work of the Federation."

### Australia

"Civilization is a race between education and catastrophe."

"Well, it seems as though the race is over. Catastrophe has won."

"Perhaps there has been something the matter with the sort of education we have had."

"In what way?"

"Perhaps it's education without God."

"But we have religion in education. We've had scripture lessons in schools for seventy years!"

"Fair enough! But scripture lessons are not enough. Perhaps we need religion in the whole of education — a school curriculum 'shot through' with Christianity..."



*Donald Heiges, Executive Secretary, Student Service Commission, National Lutheran Council, U.S.A., talks with a student from British Guiana*



This was part of a dialogue at the closing demonstration of findings at a unique educational workshop sponsored by the Australian S.C.M. on "Giving God His Place in Education" for students from four Teachers' Training Colleges. The students selected one of five subjects for study: The Role of Religion in Education, The Subject Matter of Religious Instruction in Schools, The Methods of Christian Education in Schools, Leadership in Christian Education, and The Opportunities for Effective Witness by the Christian Teacher (in the state school and the church school). After a period of intense study, reading and consultation, the group findings were presented. They had discovered that the place of God in education was the whole, that religion was not just a subject to be taught, but the unifying factor in the whole process; that religion was the focus of all learning, the Spirit which gave significance to the whole curriculum. From this they proceeded to the kind of lesson material that might be used in schools, the way in which it ought to be taught, the choice between ministers and school teachers as the people who ought to give the religious instruction, the absolute necessity for trained teaching, the place of the church school in the educational system and finally, the supreme importance of the Christian personality of the teacher.

## New Zealand

"We had a short experience of the glory to God a Christian University might be." This is how one student described the "experiment in living together" made by a group who are members of the New Zealand S.C.M. They fitted out an empty manse and there spent Study Week together with the main purpose of enjoying fellowship in the pursuit of that important part of their vocation—study. There were daily periods of Bible reading together, and students were able to discuss their problems with various visiting tutors, sometimes gaining new insight into their respective subjects, and finding

*Norman  
Gilkison,  
General  
Secretary,  
New Zealand  
S.C.M.*



study more of a joy when done in company with others.

The student continues: "The modern university lacks a true community life and as a result we tend to become self-centred and too engrossed in our own studies. During Study Week, we became interested in one another's difficulties and learned to bear one another's burdens. But, more important was the way in which we came to understand one another better simply by living, working and worshipping together."

\* \* \*

*At a recent meeting of the General Committee of the New Zealand S.C.M. the following motion was carried unanimously :*

This General Committee of the S.C.M. on behalf of the Movement as a whole offers whole-hearted and prayerful support to all true efforts for peace. To this end in particular it supports in every way the international work of the World's Student Christian Federation and the unceasing efforts of the World Council of Churches to build up understanding and to foster peace on the only possible basis, that of faith in God and obedience to his will.

## Germany

*Vilhelm Halberg, a Swedish student, writes in the Kristen Student, magazine of the Swedish S.C.M., of his experiences*

*at a Swedish-German conference held in Berlin this summer :*

To go from a free country with a high standard of living and meet young people who live in perpetual fear under political oppression, people who while perhaps they are not actually hungry, are without important foods for long periods, must necessarily be a difficult experience, especially when you realize how little you can do. Those on both sides lock up their helplessness within them and talk about something else. I think that was the danger for us during our whole conference in Berlin in which ten Swedish and thirty German students took part. Most of the Germans were from the Russian Zone or the East Sector of Berlin.

The motto of the conference was "Christ, the Lord of Righteousness", and to us Swedes it was very moving to meet and talk to students to whom this confession means daily sacrifice and danger. There were many testimonies to the fact that trying circumstances and suffering have produced a very strong and deep faith in many of these students. But on the other hand it was difficult to avoid feeling that the political pressure had created an attitude of helplessness and indifference before all social and cultural questions. I believe it is exactly at this point that our contact was and can be valuable for them in the future.

### Sweden

*The following description of the international student Christian conference held during August at Stjärnholm, Sweden, and sponsored by the United Student Christian Movements of Sweden, is based on a report sent to us by Lars Thunberg, president of the S.C.M. in Uppsala, and an article in Kristen Gemenskap, the magazine of the ecumenical movement in the Nordic countries.*

This conference was the fourth of its kind, and there were representatives from the S.C.M.s of Austria, Belgium, England, France, Germany, Italy, the Netherlands, Switzerland, the United States and the Scandinavian countries. Like its predecessors, this conference,

with the theme "A Christian Community in Today's World", had as its purpose the viewing of present-day problems from many angles and trying to find some common ground between conflicting attitudes. However, the situation this year was quite different from that of four years ago when the conferences were started. At that time students in Uppsala, prompted by a deep realization of the tragedy of post-war antagonisms and French-German enmity, organized an international conference in a neutral country. Students from France and Germany met with Swedish students and had an opportunity to thrash out their common problems. After several days of solemn courtesies the delegations succeeded in breaking through the solid fences with which they had surrounded themselves, and after some rather hot debates reached at least some degree of mutual understanding. In the two succeeding years the perspective of the conference broadened, but always against the background of continued tension between German students and those from former allied countries. At this year's conference, a radical change was evident from the very beginning. The German friends were accepted spontaneously and without reservation, probably due to the overshadowing of East-West problems.

In speeches and commissions the conference made an effort to find a "third way" as the Christian solution to the problem of communism versus capitalism. Koos Dirkse, General Secretary of the Dutch S.C.M., spoke on "Europe and the World", and addresses by Sven Linnér on "America as seen by a European" and by Birgit Rodhe on "Characteristic Trends in Scandinavian Society" contributed to the discussion. Far Eastern problems were brought into the picture by Bengt Hoffman, former Federation Secretary, who presented the situation there as both a judgment on, and a challenge to the West. Many difficult questions were put to the American delegation, and they had some hot debates with the British delegation on matters of social policy.



The conference theme stressed the importance of students seeing themselves not only as individuals but as part of a "Christian community". This was developed in the work of the commissions on such subjects as ecumenical cooperation, and the financial, sexual and missionary problems of the student milieu. While the reports of these commissions, which were discussed in plenary session, did not present any definite solutions to the problems, perhaps, as Lars Thunberg wrote, "the main task of these Stjärnholm conferences is not solving problems but just giving Christian students from different nations, with different theological and social backgrounds, an opportunity to become better acquainted with each other, to learn to understand different opinions, and to be together as friends in one living and worshipping Christian community."

### Hungary

The Studentengemeinde at Buda met recently at the Reformed Church of the Budapest-Kelenföld parish for a six-day session on evangelism. The Gospel was preached according to Matthew 13 — the mysteries of the Kingdom of God.

### Japan

Kentaro Shiozuki, of the Y.M.C.A. in Tokyo, has written of four conferences for professors and students held in Japan during the summer. Twelve professors and five Y.M.C.A. secretaries attended a conference for young professors of social sciences held in August at Lake Suwa. The theme of the Student Y.W.C.A. Summer Conference held at Tozanso and attended by 155 students and leaders was "Gospel and Peace". The Y.M.C.A. and Y.W.C.A. joint conference discussed the subject "How do we overcome the weak points of the S.C.M.?" "The Task of the Christian in the University" was the theme of the Student Y.M.C.A. summer school which was attended by 139 students from 60 colleges.

## International Work Camps

*During the past summer international work camps sponsored by various organizations gave students an opportunity to broaden their understanding of human problems by working together with and for people of other countries. We print below extracts from the reports of a Swedish student on her work in the largest refugee camp in Austria, and of a Swiss student who spent several weeks at Hangelar, a home for Christian Baltic D.P. students in Germany.*

Five thousand Volksdeutsche (people of German ancestry who have been expelled or driven from central European and Baltic countries) live at Lager Haid which can be compared to a small town, with a school, church, hospital and even two small factories. They live in wooden barracks, seven or eight in each room, and families are not always able to be together... (In this work camp) thirty-six students from eleven countries worked hard together. From 6.30 in the morning until noon we helped to build a barracks to be used for washing clothes and bathing. We dug ditches, mixed cement, and carried bricks. We sang a lot and discussed all the problems of the world. In the afternoon we played with the children of the camp and made excursions with them. These children were not spoiled and their gratitude was very moving — refugee camp children are not used to such attention. During the evenings we listened to lectures about refugees; we discussed pacifism; we had Bible studies, and we invited the whole camp to a film showing.

This work camp showed us in a very concrete way the results of a war and brought us into contact with people who have lost everything they possessed. It surprised me not to find much hopelessness or bitterness among them. They lived under terrible circumstances but did not attach great importance to their difficulties. They seemed to have learned something of that which is really essential.

\* \* \*

All that remains of a former airfield at Hangelar, a little village in Germany not far from Bonn, is a huge hangar. This is where a group of Baltic students have chosen to start a new life and build a home. These students have all had extraordinary experiences: some fought in Russia, others fled from their countries after losing everything. After the war they lived with thousands of other people in D.P. camps. But no normal life was possible there. Crowded living conditions, the lack of money to buy food and clothing, the forced inaction lasting for months and years made life unbearable. A solution had to be found. Full of faith and hope a group of young people led by Pastor Urdze decided to build themselves a home which could receive Baltic D.P. students and facilitate their studies while preparing them for evangelistic work. With little money but with absolute faith in God, they put themselves entirely

into His hands, and up to now they have never lacked the essentials.

In the work camp there were about thirty of us from twelve countries. These young people, so different from one another in culture, race and language, lived together in perfect harmony, thanks only to the grace of the Christian spirit in the camp. In addition to our physical work, every morning and evening we had a brief period of prayer prepared by each in turn. We worked six hours a day on the building. The feeling of working willingly, freely, made the jobs, so hard in themselves, seem very light. We had to learn how to do everything — how to hold a shovel, a hammer, a brush or a trowel. The evenings were devoted to speeches and discussions in which each told about his own country, his difficulties and his problems, and we tried to solve them together. Each of us rediscovered the real significance of the word "community".

## INTERCESSIONS

**Movements:** Let us pray at this time particularly for the young Movements in Southeast Asia. We may make our intercessions for them more real by using the article in this issue on these members of our family. Since the place names will be largely unfamiliar to many, it will be useful to locate them on a map of Southeast Asia.

Let us pray for the student Christian groups in Indonesia, for their spiritual strength, clarity of vision, and richness of fellowship in Christ; for the group at Djakarta with its large number of non-Christian members who enjoy belonging to the S.C.M.; for the other branches at Bandung, Djocjakarta and Surabaya on the island of Java, and at Makassar on the island of Celebes; for the Central Committee of the *Gerakan Mahasiswa Keristen Indonesia* (Indonesian S.C.M.) as they plan their first post-war Christmas conference, and for their new General Secretary.

Let us pray for the student Christian groups at Manila in the Philippine Islands, and for the efforts being made to find a way in which both Y.M.C.A. and church groups can be related to the W.S.C.F. Let us pray for the work of the S.C.M. in Burma, and for the groups at Singapore, in Malaya and in Thailand.

**Events:** Let us pray for the Christmas Conference of the G.M.K.I. and that of the group in Singapore. Let us pray also for the preparations being made in Europe for the meetings of the Officers of the W.S.C.F., of the Ecumenical Consultation, and of the European Council of General Secretaries, all planned for the end of January.

**Travels:** We commend to your prayers all travels of Federation visitors and secretaries in the coming weeks — for overseas visitors to the Indonesian and Singapore conferences, for the tour of Winburn Thomas in India, Pakistan, Ceylon and the Philippines, for the last part of the tour of Marie-Jeanne de Haller in the United States which will end early in January, for the fruits of the visits of Kyaw Than to Great Britain and Holland which are taking place as you receive this *News Sheet*, and for the visit of Philippe Maury to Scandinavia in January.